VOL. XVII. NO. 4.

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

APRIL, 1873.

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VOL. XVII. APRIL, 1873. NO. 4.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

From the North American Review.

MIXED POPULATIONS OF NORTH CAROLINA.

BY PROF. SHALER, OF HARVARD COLLEGE.

We regret that our limited space compels an abridgment of this well written article, and we regret still more that we are compelled to differ, on some practical points, from a writer whose views are in the main so just. We think that none of our friends will begin the reading of this sketch and not finish it.—[ED. AM. MISSIONARY.]

* * * * From these coal regions (of Virginia,) my route took me over the long, sloping plains which lead from the low table lands of the upper part of the James River down to the swamps of the seaboard region of North Carolina. There is a great change for the worse as one passes from this upland region towards the shore. The land sinks down first to monotonous plains, then to the swamp regions, and the people go down with equal pace with the soil. * * *

The roadside shows little to mark the approach to Newbern, the seaboard capital of North Carolina. There is none of the evidence of an overflow of wealth, shown in better kept plantations, better roads, and other signs of civilization; we come almost at once from the forest, where the clearings are comparatively bare, to the outskirts of the town. There is not much to please the eye in the place, except here and there traces of taste in the older buildings, which have a certain un-American air about them. The number of the buildings which look over a century old shows that this was one of the points of colonization on our shore, and the difference between them and the old buildings in our Northern seaboard towns indicates that the colonists were of another race than our own. It seems that the town was founded, as one might suspect from the name, by a colony of Swiss. During the religious persecutions of the close of the seventeenth and the beginning of the eighteenth centuries, England gave harborage to many thousand Swiss and Germans. These homeless men afforded excellent material for the government and the great land companies to use in stocking the plantations in the New World. It is well worth our while to turn to the records of that time, to get an idea of the conditions under which this colonization was brought about. There is very little evidence as to the character of the people who constituted the German colonists. They seem to have been under the guidance of Christopher, Baron de Graffenried, and Louis Mechell, and to have blindly obeyed the lead of these men. Their leaders were paid to transport them to America at the

rate of five pounds ten shillings for each of the six hundred and fifty persons in the hundred families constituting the colony. The leaders were to give to each family two hundred and fifty acres of land, to be held by the colonists for five years without payment, and afterwards at a rental of two pence per acre. They were also bound to provide the people with food for three years, furnish them with "two cows, two calves, two sows with their several last litters or number of pigs, with male of each of the said kind of cattle," all of which was to have been repaid to the venturers. Soon after the settlement of these people, their chief man, De Graffenried, returned to Europe, leaving them without any title to their property. The colony continued to exist, if it did not flourish, for many years, and to this day some of the families of Eastern North Carolina show by their names that the stock has not quite died out. But it is evident that they could not have found favorable condition, here ; they have not increased with anything like the rapidity of the colonists on other points on the coast, nor have they shown any such capacity for founding a state as others of their race and faith have done. There was also a large amount of Swiss immigration on this shore. Under the same speculative De Graffenried a colony from the neighborhood of Berne founded the town of Newbern, occupying exclusively the neighboring country. Their numbers are doubtful, but there is reason to believe that the colony had about fifteen hundred people. Besides these large settlements, this country also received many hundred Huguenot colonists. It is difficult to determine the relative numbers of the different nationalities who first peopled this region, but there can be little doubt that this part of the State had a very great preponderance of Germans and French, and was essentially a colony of these races. Though these people were doubtless of the lower classes, there seems to be warrant enough in their willingness to expatriate themselves for the cause of religion, to justify our believing that they were sturdy citizens, fit seed for a State. Those who came from the Palatinate had been harried by the French for many years, and the recipients of alms in England for a long time ; some demoralization may have come from the shiftless life during these years, but they were from the same source as the German colonists of Pennsylvania, and had had the same history.

It is not to be doubted that the original material of the colonization here was of a character fairly to test the suitability of the conditions for the development of a State. Under favorable circumstances we should have had a numerous population and a rapid accumulation of wealth; the facts are that the increase of number has been surprisingly slow, the whites in some of the counties having hardly doubled in a century. The German, Swiss, and French colonists seem to have been to a great extent supplanted by the people of English stock, whom they at first outnumbered. There are still marks of the descent left in some of the names common in Eastern North Carolina. Many of these still show, despite the anglicizing process they have undergone, a descent from well-known French and German names. The languages have been completely driven away. Sometimes one hears among the many local idioms of this region something which must have come from a patois like "Pennsylvania Dutch," but even these traces are not clearly marked. I could see nothing German in the faces, as one can still in Pennsylvania ; the lean, fever-smitten face of the people had nothing Teutonic in it. Once or twice a face and figure characteristically French came under my observation, reminding one of the aspect of the habitans of Canada; sometimes a volubility of utterance which

contrasted with the prevailing taciturnity of the people seemed to indicate the presence of Gallic blood.

There were certainly some influences at work here calculated to lower the *morale* of the early colonists. Large numbers of criminals were exported to the Carolinas during the first century after their foundation. The shallow waters of the network of inlets of this shore became thronged with pirates and maurauders. To add to this, the land was long held as the property of a company who gave bad law and worse governors to the colonists they had planted, like vegetables, in the rich swamps of Pamlico Sound. The utter want of any sustaining idealism, such as held up the Quaker or the Puritan settlements, in these North Carolina plantations, may account for much; but it is impossible to look at the physical condition of this people without the conviction that it has not been the sole sustaining influence. Were it not for some other difficulties, the inexhaustible fertility of these swamp-farms must have given an immense population, if it did not create an ideal State.

While much can be attributed to the miasmatic curses of this country, which though great do not seem wholly insufferable, more can be laid to the charge of bad food and careless habits of living. It may be that these two are chargeable to the assemblage of influences which we term climate. Entering at random the home of any of the farming class of this country, we find ourselves at once in contact with conditions calculated to insure degeneration; and in a region where the commonest prudence would dictate the selection of the highest points of land, where there might be a chance of escaping miasmatic poisons, the house is almost always on the low ground, with a good lot of swamp by the door; the bedrooms are but little elevated above the ground. The food is poor; sweet potatoes and bacon are the staples; the latter is consumed in large quantities,—it seems indeed to be preferred to more savory food. Wheaten flour is rarely used among the lower classes; the food is calculated to produce a habit of body conducive to the febrile diseases which ravage this country, but which might disappear under a more satisfactory system of life. The most unsatisfactory feature in the physical condition of the people is that acclimation does not seem to have been accomplished during the five generations of life here. The people still die in large numbers from the congestive intermittents which rage every year. That much of the bad effect of this region on the bodies of the people depends upon remediable causes is, I think, shown by the immunity from disease exhibited by many of the persons who have come to this country from the North since the war. They seem in many cases to have escaped the diseases from which most of the people suffer.

The observer who finds so little result from the two centuries of existence of man in this region, who sees so much to fear for the results of coming years upon the race if subjected to the same conditions, may well feel thankful that the fate of America did not depend upon colonies planted on this part of our shore. Among the things that might have been, let us suppose the Mayflower had been driven to the shores of Carolina, and found a place for its colonists on the ground which received the "poor Palatines" which were so passively planted by De Graffenried, nearly a century later. Would the Puritan have fared better here and reared a braver State than the Palatines and Huguenots have done? Or would these insidious influences of climate have reduced them to the intellectual and physical poverty to which they seem to have brought this people? It may be a reasonable cause for congratulation that the good ship which bore the seed of New England

did not find other winds which might have swept her to those shores, lest they should have fallen on worse ground than the stony fields where they have grown so well. * * * *

But if we turn from our own kindred people, the descendants of the German, Swiss and French immigrants, to the Africans, who came here about the same time or a little earlier, and seek to find in them evidence of the action of these modifying influences, we seek in vain. The negro of this region is the same vigorous creature he is throughout the South. One looks in vain for any marks to separate him from his kindred in other regions. The white men about him are apparently smaller than the average men under the same isothermal; their sallow complexion and lank forms betray the influence of some adverse influences, either in the climate or habits; but the full-blooded negroes are not perceptibly different from those of Virginia or Kentucky, or other parts of the South. This inflexibility of the African is, to the eye of any one accustomed to observe such facts, a very striking feature. * * * Some difference in moral and intellectual character is to be observed between those regions where the supply of imported slaves was kept up until a late stage in our history and those where the race is as many generations from the foreign source as our own; but in his physical features the negro has varied little from his African ancestors, and varies little when subjected to the diverse influences of climate on this continent. The negro has changed less in his movement from one hemisphere to another, from tropical to local conditions, from the indolence of savage life to the toil of slavery, than has the European in his migration from one side of the Atlantic to the other.

The condition of the race in Eastern North Carolina is, on the whole, encouraging. They are working more and stealing less than ever before, if the testimony of competent witnesses may be believed. They keep their contracts as well as any ignorant race is likely to do, and are truer to marriage obligations than it was to have been feared they would be. There can be no doubt that they are learning the severe lessons which make the citizen. It is to be regretted that their wages are so inadequately low; fifteen dollars per month for the year, and no rations, is said to be the ordinary wages of an able-bodied man. He may eke out a miserable subsistence on this, but civilization cannot grow on such wages. Unfortunately, even at this rate, with the imperfect agriculture, the farmer can barely live himself and pay his laborers. The absolute want of variety of pursuits is the great curse of this region, as of most of the South. There are no manufactures; even the agriculture represents a single crop; the laborer has steady employment for no more than half the year, and so leads an irregular life. The possibility of any hopeful future here for either race rests upon the question of whether subsistence can have a more varied foundation.

If the traveller will examine into the condition of the people here and in the coast region of South Carolina, he will find very striking contrasts. The problems which arise with the change in the condition of the negroes in passing from slavery to liberty are apparently far advanced towards a solution in this northern part of our shore. In the Sea Island region they seem utterly beyond such a result. In South Carolina the negroes have gathered on certain of the shore islands, forming aggregations wherein there is scarce a trace of white influence, and where every step is straight back to barbarism; in North Carolina, under very similar conditions, the association of the races is just what must be desired by all who wish to see the negro go forward with the dominant race.

There is but one explanation of this.

It is found in the fact that in the Pamlico region the negroes and whites were left to work out the problems in their own way, with no considerable outside influence; while in South Carolina governmental interference and private experiments by all sorts of reformers came in to complicate the matter. It seems to be a general rule in the South that the position of the negro in all important regards is in reverse proportion to the *help* which has been forced upon him. Where free rations, schools for which he has paid nothing, and volunteer leaders have abounded, his state is far worse than where he has been left to face his new conditions, with no other guide than his homely and healthy instincts. The schools have done good work, and are doing better, but those do the best work where the negro pays, at least in part, directly for the teaching his child receives. (1.)

There is one danger, however, before the race: their numbers are not increasing. The opinion is very general among physicians and other observant persons, that the death rate is not balanced by the births. The cotton seed is a ready substitute for ergot, and is used to an alarming extent. It is comparatively rare to see a negress looking as if she were preparing to add anything to the woes of the Malthusians. We have had it said recently that in some of the States, according to the census, the number of the negroes is as great as in 1860, *ergo* the negroes are not decreasing —a very hasty conclusion. For the first five years of the decade the race was under pretty much its old conditions in the greater part of the South. This should have added largely to the total of 1860. Moreover, the fact that slaves were taxable property caused the returns to be always somewhat under the true number during the old conditions. It is a well-known fact that property returns are always beneath the truth. Before the war the rate of increase of the negroes was far more rapid than among the whites. The superior race did all that could be done to push the reproduction to the highest point, for therein more than half the South found the real profit of slaves. (2.)

It is useless to strive against such evils, as that above indicated, by moral influences alone. While the wages of the negroes are so small, any considerable increase in population is hardly to be desired. Until the South, through a more varied industry, develops capital more rapidly than at present, the increase of the negro population in the rapid ratio of the years before the war would make it even more difficult for them to advance than at present. The greatest need the negro now has to meet is not more or better assured rights, but better wages. The ballot and spelling book are potent instruments under certain circumstances, and in their time may do something for these unfortunate partners of our national fate, but to a man who, at his best, can earn only fifteen dollars per month, they mean nothing at all.

He who would do the best for this people, must seek to establish in the South real industrial schools, manufactories and savings banks. They are the levers which will lift this race, if it is ever to rise. (3.)

Remarks of the "Missionary."

(1.) The careful statement in the last sentence of this paragraph is quite true; the American Missionary Association acts upon the policy that it is best for the "negro to pay in part for the education of his child," but it would be a fatal inference to suppose that he *needs no help*. How can he found and sustain normal schools and colleges, and support his family on "fifteen dollars a month."

(2.) It is not true that in "the first five years of the decade, the race was under pretty much its old condition," on the contrary, it was driven hither and thither by contending armies like flood wood on the troubled waters; and everybody familiar with the South at the close of the war knows that negro families were found to be largely broken up

–fathers or mothers missing, and many homeless orphans left as unclaimed waifs. But if a relative decrease during that disastrous decade be admitted, it does not follow that the normal increase will not be restored when the negro possesses a *home* of his own, comfortable clothing and generous diet, and the hope of prosperity and intelligence for his children.

(3.) Here again we must differ with the writer. It will be hard to find capitalists who will establish "manufactories and savings banks" for benevolent reasons, and certainly no other motive could lead to it on the Pamlico! But the reasoning is wrong: New England did not begin with "manufactories and savings banks," but with schools, colleges and churches, and these prepared the way for banks and factories. So must it be with the colored people in the South; their increased intelligence and culture will be the grand means of securing "better wages," and in the end "manufactories and savings banks."

ALABAMA.

GOD'S WAYS NOT OUR WAYS.

A slave's children in a college he helped build for the whites—A slave owns the plantation of his former master who is now in the poor house.

We are indebted to a teacher in Talladega for these interesting facts. When did fiction ever show greater changes than Providence has made in the cases given below.

TALLADEGA, Feb. 20, 1873.

"Uncle Ambrose," one of the most intelligent members of our church, for fifty years a slave, seems particularly impressed with the way in which God is working for his race. I wish it was possible to give you his exact words, and to picture his expressive face and earnest gestures, as he tells us of the dark hours of slavery. He says:

"It sometimes seems as if I was dreaming. I rub my eyes and try to wake myself. When my boys and girls come home from school with their Algebras, Greek and Latin books, and call me father, I say to myself, Are these my children that were slaves a few years ago, counted no more than cattle. Yet it is not a dream, but the blessed truth.

"About nineteen years ago the Baptists of this place commenced to put up a college building, that they said should cost thirty thousand dollars. My master put down two thousand dollars. This two thousand dollars I worked out for him with my hammer and saw. Many days when toiling hard in the hot sun have I groaned when I saw the degradation of my race—thought of my own children growing up in ignorance. Often while at work I have prayed—yet hardly dared hope—that the Lord would quickly bring the day when my boys and girls should serve no master but God, and should be free to go to the school that I prayed the Lord to build up for them.

"After years of patient waiting, I live to see that day. Now my children for five years have gone to school in the building I helped build for my master's sons. God has done all, and more than we asked him to do."

Let me tell you something of the history of another person—the man who will in all probability furnish us with the brick for our new Hall (if God opens the way for us to have one.) Four years ago he was a poor, drunken, worthless fellow. His name was a by-word. He was a frequenter of the street corner and the saloon—in a word, a faithful servant of the devil. About three years ago through the influence of one of our teachers, he was led to see his wretchedness, and was persuaded to give himself to the Lord. He became a temperate, industrious, Christian man. Now he serves his Lord as faithfully as he once served the devil.

Two of his sons, fine, bright boys, attend our school. He now lives in and owns the comfortable house that was once the property of his master, and also *owns* the plantation on which he once toiled as a slave.

In addition to this, he possesses a good brick yard. His master, once

rich and proud, is a miserable pauper, whose home is the *poor house*. Now his former slave has to avoid him in the street—as it is his ex-master's custom to beg him for money, which he is sure to spend for whiskey.

Surely, "Truth is stranger than fiction."

—•—

Marion.

We welcome this carefully prepared statement of the recent ordination services at Marion and of the progress and activity of the Church. Its new pastor enters upon a promising field and the people have reason to rejoice in the acquisition of such a minister.

MARION, March 7, 1873.

ORDINATION.

Tuesday, the 11th of February was an eventful day in the records of the First Congregational Church here, on account of the ordination of brother Nathan E. Willis to the work of the Gospel Ministry. The weather was delightful at the time of the afternoon assembly, and when the exercises of the Council commenced, a neatly dressed and intelligent audience of three hundred persons were quietly seated in the Church edifice. From the beginning of the examination, throughout a period of two hours the utmost silence reigned and every one paid the closest attention to each question and answer. It was a pleasing though somewhat irregular feature of the exercises, that all the members of the Church, in their eagerness to prove that they were good Congregationalists, raised their hands at every vote of the Council and occasionally one of them would second a motion. After the services were over, many entered earnestly into the discussion of various theological points which had been brought forward, and bore with them to their homes much material for reflection. A severe storm, setting in at nightfall, prevented some from witnessing the ceremonies of ordination, which were successfully conducted in the following order:

Minutes read by the Scribe, Rev. G. S. Pope. Introductory Prayer, Rev. H. E. Brown, Talledega. Scripture Reading, Rev. G. S. Pope, Selma. Sermon and Ordaining Prayer, Rev. M. E. Strieby, N. Y. Charge to the Pastor, Rev. E. M. Cravath, N. Y. Right Hand of Fellowship, Rev. H. E. Brown. Address to the People and concluding Prayer, Rev. G. W. Andrews, (Moderator) Montgomery. Benediction by the Pastor.

NEW MEMBERS.

At the Communion of March 2nd, sixteen persons were admitted to the membership of the Church, the pastor and his wife by letter, and the remainder on profession of faith. Nearly all of these were converted in the revival which began with the week of prayer in January, and a large proportion of the number have been, and continue to be, connected with the Sabbath school. There are now several young men in the Church who are looking forward to the ministry; quite a number of both sexes who will soon be adequately fitted for the work of teaching, and ten who are qualified to give instruction from the Bible. A meeting for the study of the Sabbath school lesson is held every Friday evening and is well attended not only by teachers, but by others.

CONTRIBUTIONS.

After considerable delay in bringing the people to see that the weekly contribution of a stated sum was desirable, the system with envelopes was inaugurated last Sabbath, and has exhibited results far surpassing the most hopeful anticipations. Some preferred to give for two weeks and some for the whole month at once, so that the amount received was over twelve dollars, in lieu of the ordinary two or three. Many who have hitherto tossed a dime into the basket with indifference or closed their eyes at its approach, now cheerfully deposit a quarter, and look forward with interest to the time when a detailed report shall be presented by the Treasurer. When it is taken into consideration that this people possess but little property, receive small wages for their toil, have large families to support and are forced to pay exorbitant rents, their liberality is remarkable.

TEMPERANCE.

Two sermons recently preached upon the evils of intemperance, embracing

carefully prepared statistics, have confirmed the Church in its hostility to all use of intoxicating liquors, and furnished new arguments with which to meet the advocates of indulgence. A short time ago, one of the leading members of this church called on a white man to negotiate the purchase of land, and was invited to partake of some home made wine. On his declining, he was pressed to receive it, but with politeness refused, whereupon the white man eyed him from head to foot and burst out, "Well, what sort of a nigger do you call yourself, not to drink liquor." All of the church members are of that sort, and none are admitted except total abstainers. The young colored men of the place have just formed a Christian Association, with the leading object of promoting the cause of temperance, and this, with the passage of a bill now before the Legislature "to prohibit the sale or gift of intoxicating drinks," within a mile of the centre of the town, it is hoped, will prove effectual in ridding the community of its greatest curse. N. E. W.

Selma.

Several references are made in our paper to the great want of the church in Selma—a house of worship. The following report of the state of the church, with its closing appeal, is made by one of our faithful workers there. May the call be heard and the help be given!

SELMA, Feb. 17, 1873.

The prospects for the future of our work here at Selma seem brightening. There has been for the last month considerable religious interest, and there have been some conversions.

I think the colored people here are far more degraded than any I have ever met; but this is only evidence of greater need of the elevating and refining influences of a pure Christianity.

In the little time that I have been here, I have seen much that is encouraging, in the reaching out of the people, especially our church members, after something higher and better. Many who have been Christians for years have taken a higher stand than ever before.

We have lately organized a temperance society one hundred and sixty strong, composed of old and young, and its power is already being felt for good. Our church received four young people "on profession of faith" at our last communion, and some others expect to unite soon. Our great need now is a church building, and we hope to see one erected during the present year. Our male members have subscribed liberally, pledging themselves in money and work to the amount of one thousand dollars. This is given freely, out of their poverty, from love to the Master.

And now with faith in Him whose stewards ye are, dear friends at the North, we turn to you and ask in the name of degraded humanity, and in the name of Him who came to preach the Gospel to the poor, will you not help us?

TENNESSEE.

FISK UNIVERSITY.

Interesting Personal Experiences.

A few months since I was at Fisk University and at a little gathering of the pupils was much gratified in listening to the personal history of many of them. Failing to take notes, Prof. Spence and Miss Matson have since furnished me with the following sketches which show the struggles of some of these young people for knowledge and piety, and their efforts and plans to do good.

M. E. S.

[From Prof. Spence.]

Efforts for Education — Interesting Conversion— Sunday School under trees—Consecration to missionary life.

M—— S——, is twenty-three years of age, was born a slave within ten miles of Nashville.

About the close of the war he felt a great desire to learn to read; a colored man started a Sunday School where he went for three Sundays and learned his letters. Then the school was broken up by "Bushwhackers," and not started again for a year. During this year he studied, by himself, into the first reader. The next year the school was opened again for three months. After that he went to a day school for six weeks, and got into the second reader. Then he thought he could do a little

good to the ignorant children around him and started a Sunday school under two large oak trees, where he taught about forty children from nine o'clock till twelve. He would read over his chapter all the week till by Sunday he could read it pretty well. I asked him if he ever tried to explain the Bible to them. He said "No, I was not a Christain then, and I could not tell them what I did not know myself." After that some one advised him to go to Fisk University. He came during the winter of'71, and remained four months. When he came he could not make a figure, and entered the intermediate department.

During this time and for many months previous he had felt deeply convicted of sin and sought the Lord, but found no peace. But one morning in May '71 while making his bed, thinking as usual of his soul, all at once, to use his own words "I just felt that all my darkness was gone, and all my doubts, and all my sin, and that I could rejoice in the Lord." From that time his faith has not wavered, and he is one of our faithful Christians, consistent and irreproachable in his life and conversation. He returned to us in '72, and remained eight months, then taught school for four months, and held a Sunday school, was back here at the beginning of this term, and hopes to continue through the year. He is now in the normal class, and intends with the Lord's blessing to go through a college course, and then if the Lord wills and his health continues, it is his purpose to go to Africa as a missionary.

He depends wholly upon his own efforts for means, but feels hopeful that God will help him through. He says, "I know I can't do much but when I see how ignorant my people are, and how much there is to be done, I want to do my share."

[From Prof. Spence.]

Religion first, Education afterwards — Primitive school accommodations—Children write on benches, kneeling.

Mrs. M—— J—— may tell her own story:

"I was born a slave in the city of Nashville and continued a slave till Emancipation. I was married after the war, and learned to read a little from my husband's mother.

"Six years ago my husband and myself were both converted within a week of each other. I wanted to go to school but I wanted religion too, and so says I, I'll get religion first and then if I die before I get an education it'll make no difference. So I went to praying, and my husband he went to praying, and I left off my bad ways, and my foolishness, and my sin, and I just went towards the Lord as well as ever I knowed how. I tell you I was a vile sinner; old Satan, I worked for him good, whiles I was in his camp, dancing and doing all manner of sin and if I was singing a hymn and any one came in, I would turn it into a reel. After we were converted, we turned our house into a prayer meeting, and held a meeting twice a week. . . .

"Last summer I taught two months during the vacation, I taught in a log-hut; there was one little window, no glass, only a shutter, one small door. The seats were planks laid on rocks and cedars. I let the children write half an hour every day. They got down on their knees, and wrote on the seats, and got so they could write the letters pretty well. I had a nice school, and held a Sunday school of forty. I had two Testaments. I would read and then explain to them as well as I knew how. I was delighted that I could do something and tell them about the Lord and His dear son.

"During the same time my husband went out also to earn money to go back to school, but he was taken sick the last of August and died, and now my husband is gone, I have nothing to live for only to be a better Christian, and work for the Lord, and help my people. What they want is teachers. After my husband died I had three hundred dollars

to go to school on, but the bank broke, and I lost most all of it. But I mean to persevere and do the best I can. I feel like the Lord he helped me for some good purpose and that I must work for him."

[From Miss Matson.]

Praying for a contented heart—Conversion conquers a bad temper—A young woman provides a home for her mother and educates herself—Young men looking to missionary life in Africa.

Miss—— had made a profession but three months previous to her coming to Fisk University. She was a most decided, original character. Her first impressions of the Institution were not pleasing—she thought the playing of the piano was wicked, and found no comfort in our quiet meetings; it was hard for her to learn the proprieties at table and elsewhere, and although happy in school, from her great desire to learn, she said every night she could only pray for the Lord to let her go home. At last it seemed to occur to her, that she had truly prayed very earnestly for the Lord to send her here and now she was praying to go back, and it seems "that the Lord could not suit her now," then she began to pray for a "contented heart," whether to go or stay, and this the Lord gave her. She began to love the Christians, and to feel that she could pray in their meetings, and then her old happy life came back.

Amanda, sister of the young man who told you of his father's purchase of a farm, for which he was to pay $40,000, is not more than fourteen years of age. She quaintly told me once that she never supposed white people were Christians till she came here, she never saw any who were: although converted in the revival, she began to seek the Saviour last summer, often rose at midnight to pray, she fasted, except one meal for two days. She says now, that she was trying to be good, before she gave herself to the Lord; says her temptation never was to play, or dance, or sing songs, but was her temper, she "always *was* mad, she *never was* pleased," says there were some people, whom when she saw she began to be mad, and her strongest proof that she is a Christian, is that Jesus helps her control her temper.

Among those who are struggling for means to obtain an education is a young lady who has been here several years, from C. Besides earning money to maintain herself in school, she has purchased a lot in C. and having fenced it, and planted fruit trees, has succeeded in erecting a little house, probably a bare apology for a house, but a shelter for her widowed mother, who now is able to care for herself. Sarah has been in school but a few months each year, teaching the remaining months, but here is energy of character displayed. She is said to be a fine teacher, having a strong religious influence. She says they have often asked her if she could not preach, when they are without a minister. She has a brother a fine young man, more recently come into school, who, since he became a Christian seems to desire to go to Africa to labor. Another young man whose face is now firmly set toward Africa, is an interesting character. He was in the army three years, and has a fine soldierly bearing, which he will probably always carry. After his army life, he spent a year in Mexico, and then wandered off to Colorado, giving him a varied experience. His early home, as a slave, was in Tenn. and coming back here, found his way to this school. He had been trained a Catholic, and even after conversion, still clung to the Romish Church. This was so decided that he never united with any church, till the recent revival. He says now that although he was a Christian before, as he believes, yet he never saw religious truth with the clearness that he does now. He has united with our church, and seems to truly walk with God.

NORTH CAROLINA.

Progress in Church Building; in Schools and Church Work.

Rev. John Scott who has charge of our work in portions of North Carolina, writes freely in regard to the encouragements and discouragements of his field—we subjoin extracts from his letters, furnishing particulars that will interest our readers.

We have sent a bill for about $500 worth of lumber for the new church, and the lumber is to be ready in four weeks. In making the estimate of cost of building the chapel, seats were not counted. It will not cost as much as seats in some of the churches in Boston or New York. Indeed the cost of two seats and the furnishing there would seat this whole church well. They must

be made with folding desk on back to accommodate the school during the week, and we have a good pattern for this style. Who will send the Association $150, as an extra and special contribution for these seats, and this without delay, so we can build them at once?

We were much saddened at the decision of the School Committee by which pupils over twenty years of age were excluded from school. The law does exclude those over that age from any benefit from the public money; but the committee so construe it, as to make it exclude pupils from the benefit of tuition during school hours, though this be offered the pupil without charge.

My heart ached for three or four of our elder pupils who, having been deprived of a chance to learn by cruel slave codes, are now driven from among their younger mates, at a season of the year when they can do but little work, and this while the teacher offered to give them lessons without cost.

Among the sufferers is a young man, who wants to fit for teaching and preaching. He is expecting to join our church, and I have written North to secure him a place to labor among my friends as the next best thing, till Fall, when he may go to Hampton or some such school.

His age is somewhat against him, being 20—but he is an amiable Christian.

The School work at Dudley is progressing finely. We rather need more room, and must have more blackboard. We have about 125 day pupils. Some more are coming from other counties to try to get board here while school lasts.

There is a new and better spirit of interest in education manifested all through the country in some respects, than ever before seen. Two or three things account for it. The interest of the higher schools is beginning to be felt as a stimulating power in remote and secluded places.

These schools are visited by many from all over the country and comparisons are forced upon those who come. Many begin to see that they cannot guide their own labor well without some education, and although the fury of that enthusiasm which drove them at first has not returned and never will, there is a steady and a more reliable interest.

I have sent a teacher to "Sleepy Creek" near Dudley, and helped the people at Clayton, in Johnson County, to get one. I am called on from all quarters to furnish teachers in small back schools where they have builded a house but have never had a teacher.

In furnishing teachers of course I assume no responsibility about paying them, though in one case where I brought a young man from Beaufort I had to pay his fare.

LOUISIANA.

New Orleans, Feb. 28, 1873.

I regret to inform you that the church building on Spain street, called the "Howard Congregational Church," was burned yesterday, insurance $1000. The insurance will be promptly paid. The lots are valuable, worth probably $500 each. For the present, the Howard congregation will worship in the Morris Brown Church. The Howard Church had been thoroughly reorganized, a growing Sabbath school established, the congregation increasing—it had become a promising enterprise.

The conflagration of yesterday was extensive and disastrous. The part of the city in which it occurred was densely populated—eight squares burned—not less than 400 families burned out. The people were mainly day laborers and mechanics—most of the families lost their all. One of our college students lost everything; last night he was literally without a place where to lay his head. One of our young ladies after dismissal of school went to her usual place of abode but found no home there.

I think that it will be wise to re-locate the Howard Church and rebuild their house of worship. The people are very poor and can do very little for themselves—will our Northern friends help us? Will not some one give a special donation for this restoration? This is a Congregational Church and had begun to grow. It will be damaging to our church work to let it drop.

Yours truly, S. S. Ashley.

Remarks. It is only a few Sunday's since we walked through the part of New Orleans here referred to, and worshipped in that Spain Street Chapel. It seems very hard to have the house burned where that little renovated church had just started on a career of genuine Gospel growth. Wealthy churches of the North know how hard it is to rebuild a house of worship, but few here can realize the burden this brings on a few *poor* (that word means something) colored people! Who will help? M. E. S.

American Missionary.

NEW YORK, APRIL, 1873.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

REMOVALS.

Missionaries and correspondents of the Association will please note the change in our offices, and direct their correspondence accordingly, The Rooms of the Association are,

NEW YORK, 56 Reade St.

BOSTON, Room 21, Congregational House.

CHICAGO, Advance Building, No. 107 Fifth Avenue.

COMMISSIONER OF INDIAN AFFAIRS.

Appointment of E. P. Smith.

The true friends of the Indians will be gratified by the appointment of Mr. Smith as Commissioner of Indian Affairs, at Washington.

This appointment is all the more gratifying because it comes to him unsolicited. His varied experience during the war, as Field Secretary of the Christian Commission, his active and efficient service for many years, as our Field Secretary in the work among the Freedmen, and his participation, under Government, in the work among the Indians, have developed a fitness for this position of which the Secretary of the Interior and the President, have done well to avail themselves. In the language of a public man, of large business experience, and who knows Mr. Smith well, it is "a most capital appointment."

PROPORTIONATE ZEAL.

There was great zeal in the days of the discussion against slavery. Men sacrificed their money, jeopardized their popularity in religion and social life—there was fervent prayer, earnest writing and speaking and abundant organization—and the cause was worth it all.

In the war there was still greater zeal. What millions of money were freely poured out, and what was infinitely more precious, the life blood of the dearest and bravest in the land! And it was well, for the unity of the nation and the deliverance of the slave were the rewards.

But now when the ripest harvest of all this sowing—the last great victory of all this warfare is pressing upon us, where is our zeal? The past was to prepare the way for the future—the physical for the spiritual—conquest for redemption. Christ's great work is yet to be done in the South—the negroes must be enlightened and saved, the whites must be conquered by *love* as they have been by arms and laws, and Africa is to be redeemed in a large measure by her sons trained and fitted in this land! What a work lies before us! Christians, where is our zeal and self-sacrifice for this great duty—this golden opportunity? Hath Christ died for us and for these, and hath he led the way through all the agony and blood of these late years to give us the baptism for the hour, and to open our eyes to the great field, and shall we "stand all the day idle?" The Apostle tells us: "It is good to be zealously affected always in a good thing."

PROF. SHALER'S ARTICLE.

The future destiny of the races of people at the South (white and black) is an unsolved problem. That future will depend not so much upon the present

political feeling there, nor upon the deeper effects of slavery, as it will upon the more permanent influences of climate, soil and occupation. This subject is so important, and the intelligent investigation of it so rare, that we gladly transfer to our columns, a large share of the article of Prof. Shaler, entitled "MIXED RACES OF NORTH CAROLINA."

We regret that his observations are confined to so small a portion of North Carolina. There are white races there whom he has not mentioned. As for example, a Scotch colony early settled in the State, and there was among them, for a time, a personage no less distinguished than the celebrated Flora McDonald, who secured the safety of Prince Charlie after the fatal battle of Culloden which crushed forever the hopes of the house of Stuart. We should be glad to learn from the investigations of such a man as Prof. Shaler, what had been the effects of climatic influences upon these hardy and intelligent Scotch immigrants.

On some points, in reference to the colored people, we differ from Prof. Shaler, and the grounds of our dissent will be given in the remarks which we append to his article.

JOTTINGS IN THE SOUTH.

BY SEC. STRIEBY.

Poetic Justice.

We saw a man in the South, who as a slave, worked out his master's subscription towards the erection of a college for white children, and now there is not a white child in the college, but that ex-slaves sons are getting an education there! We saw another colored man—once a drunkard, now the owner of the plantation of his former master who is in the poor house.

A fuller account of these cases will be found in another column of the "Missionary."

Running Out.

We so often hear this said of the negroes, that in a long trip which I took through the South, I bore the saying in mind and watched the huts of the colored people as the trains passed along or stopped at the stations. As I saw the many little black urchins scampering about the cabins and stations, I was led to believe that in one sense at least they are *running out.*

Uncanonized Martyrs.

There have been martyrs who never were burned at the stake and never were canonized. Such are young women who forego the hopes of wedded life to care for aged parents or orphaned brothers and sisters. Such too are some of the teachers in the Freedmen's schools in the South, who sacrifice friends, home and earthly ambitions—who endure ostracism and contempt in order to lift up the poor. Some of these, as we happen to know, continue their toil, under failing health and will cease their work only when death or utter exhaustion compels the surrender.

A Short Crop.

In many of the Southern states a short crop means something very much like starvation to many of the ex-slaves.

Such a failure occurred in portions of Alabama last year, and a colored man in Selma, told me that he often saw women who had come to that place from a distance of twenty miles, carrying little bundles of *light-wood* (a kind of pine used for kindling) which they would sell for 25 cents, and this was all they had to take home for their hungry families. This man said he was often moved to tears as he heard their sad stories. He helped them as he could, but he had a large family to support, and owned no home of his own.

ORDINATION IN ALABAMA.

Two very interesting events in the history of the infant Congregational Churches of Alabama, were the ordination of Rev. N. E. Willis, recently of Boston, Mass., at Marion, Feb. 11th and of Rev. G. S. Pope, formerly of Bloomfield, O. at Selma, Feb. 12th.

There are five of these churches in Ala-

bama—Talladega, Selma, Marion, Montgomery and Athens—and are composed mainly of colored members, only because they refuse to make any distinction on account of color. They were all planted by the American Missionary Association, and its teachers in these places are also members.

The regular order of ordination exercises, the examination of the candidate, the charge to pastor, ordaining prayer, address to the church, &c., were all new to the colored people, and were listened to with the deepest attention and satisfaction. At one of the services, a Southern gentleman, one of the most active, influential members of the Presbyterian Church in the place, sat throughout the exercises, and took pains afterwards to express his approbation and delight in in what he saw and heard. The two men ordained are Northern men, (white) of superior scholarship, and of earnest devotion to their self-denying work. The church at Marion has a beautiful and commodious edifice, erected at a cost of over $3,000, by great exertion and sacrifices on the part of the members, and some help from the American Missionary Association. Two precious revivals have been enjoyed in the brief history of the church, and its future is exceedingly hopeful. The church in Selma, holds its services in the chapel of the Burrell School, and greatly needs a house of worship—one that will cost (with the lot) $3000. Two thousand are already pledged, including the contribution of the A. M. A. The lot will be purchased immediately, and the work begun, but the people are poor, only one of the members owning his own house. Friendly Northern hands extended "across the gulf" will be most cordially clasped here, and none the less gratefully if those hands have *something in them!*

Additional information about these churches, will be found in another column.

HAMPTON INSTITUTE, VA.

BY SECRETARY STRIEBY.

At four o'clock in the morning, on board the steamer Adelaide ten hours out from Baltimore on the Chesapeake Bay, the porter rapped at several stateroom doors with his knuckles and rapped out with his voice, "Old Point," which being expanded means "Old Point Comfort," which being modernized is "Fortress Monroe." We turned out in the fresh morning air, and after landing went to the large hotel near the wharf at the "Point." Standing on the veranda, waiting for breakfast and listening to the lap of the waves as they lazily struck the bank just below our feet, we looked off. How suggestive is that water view! Here is that grand harbor made up of the mouths of Chesapeake Bay and James River and Hampton Roads. Just before us is the channel through which that first company of permanent settlers came to North America, and finding their way up the river, planted the first colony at Jamestown (1606), and along that same channel came the first slave ship in 1620, the year the Pilgrims landed at Plymouth Rock —the latter inaugurating our national strength and intelligence, the former our national weakness and guilt. A little beyond that channel was fought that singular battle between the Merrimac, the rebel ironclad, and the little Monitor, the Federal "cheese-box on a raft" as it was called—a battle watched with such almost overpowering feelings of interest from the point we now stood upon, and which was hailed with such unbounded joy in the North. Near us on the other or land side, is Fortress Monroe with its wide ramparts, huge guns, and in one of the buildings, Jefferson Davis' prison. A little further beyond is Hampton, where the first Freedmen's school was planted.

We are going to Hampton. A crooked Virginia road leads us around at a

stretch of three miles, when the crow could reach it at half that distance. As we toil through the "Virginia mud" and approach the end of our ride, we see a large building on our left that is now a Soldier's Home—in war times it was the Chesapeake Hospital and before the war, the Chesapeake Seminary, where the proud daughters of Virginia were educated. Near this is the cemetery of Union Soldiers, and lastly we reach HAMPTON NORMAL AND AGRICULTURAL INSTITUTE.

This Institute is the outgrowth of that first Freedmen's school, planted by the American Missionary Association in 1861, amid the crowds of colored people that gathered for shelter under the guns of Fortress Monroe—the only place in that early part of the war where escaping slaves were protected. That little school was the beginning of a new era for the colored race in America, and, as we think, in Africa also. Its rapid development is indicated in the event that called us to Hampton. We came as members of the Board of Trustees of the Institute to meet the Curators of the Agricultural Fund of Va., and the object and result of the joint meeting was the consummation of the legal transfer of $95.000 worth of land scrip granted by the Legislature of Va. to the Agricultural Department of the Institute! That Board of Trustees is made up of Northern and Southern gentlemen in about equal proportions, and that Board of Curators is composed of Virginians, white and black—legal gentlemen of distinction, ex-confederate officers, Union men and ministers of the Gospel—and a pleasanter gathering we have seldom met. If any of our readers have mathematical proclivities, we proffer them a chance for the application of the "Rule of Three": If in eleven years, such a gathering, for such a purpose is held in Virginia, what will be done in fifty years?

We have no space for details of recitations or examinations, but one room that we happened to open into, told a marvelous tale—it was a *printing office* in the Institute, where the students learn the art of type-setting and of press-work and where they publish the "*Southern Workman*" — a very well printed sheet—a symbol too of the new era, for Ex-Gov. Wise, once representing Eastern Virginia in Congress, boasted that there was not a newspaper published in his district. John Brown threw Virginia into a panic, and especially disturbed the nerves of Gov. Wise. We fear that at that day the Governor could not have tolerated with any greater equanimity a paper published by negroes, andissued from a negro school!

One thing more: On the lawn in front of the main building of the Institute is a row of tents—occupied by students. The snow storms of this singularly stormy winter had drifted over and into these tents. The day we were there a cold driving rain came on, yet the boys blenched not—they were ready to endure anything rather than forego an education! Such men are the leaders of a race that will rise.

Gen. Armstrong, the energetic and efficient head of the institution, stimulated by the present crowded state of the school and the still greater crowds that are anxious to come, is planning the erection of another building. He earnestly asks for contributions for this purpose—and should he not have them?

May the warmest sympathy and the happiest results be given to such institutions and to such earnest workers!

RIGHT WORDS.

This hearty and Scriptural exhortation comes from one of our steady friends. We accept it as an expression of our own belief and aim.

"Teaching them to observe all things whatsoever I have commanded you." Teach Christ crucified for sin. No act of man can supersede this, tho' the Cross has

ever been and will be an offence. Teach your teachers to teach holiness in the fear of God, put not trust in man; God alone can promote the cause of Christ.

MISCELLANEOUS.

THE HAMPTON SINGERS.

These new candidates for public favor are now in New York, having given successful concerts in Washington and Philadelphia. Following in the line of their popular predecessors, the Jubilee Singers, they give a somewhat different, though perhaps, equally pleasing rendering of the peculiar songs of the slaves. We clip the following notices from the dailies:

"An overwhelming audience attended, and a great deal of interest was manifested throughout. Gleams of the quaintness and pathos of this music have come to us during the past thirty years, but we have rarely been favored in the North with the native singers. Their melodies are singularly touching in their plaintive simplicity. Twelve pieces were sung exclusive of encores, and the audience was held until the last number was sung,"—*N. Y. World.*

"Parepa-Rosa or Nilsson would have been cheered at the sight of the audience assembled at Steinway Hall, and yet it was but a colored concert. A white audience sat and applauded to the echo the efforts of nineteen dark-skinned vocalists. Even the vaunted Handel and Haydn Society would have failed to convey the occult sentiment of their choruses, and the baton of Carl Zerrahn, its conductor, would have been powerless. However strange these strains may sound to regular concert-goers, the Hampton students sing them well and create enthusiasm."—*N. Y. Herald.*

JUBILEE SINGERS.

LETTER FROM GEO. MACDONALD

We are glad to be permitted to publish this letter. It shows how deeply such a man can appreciate such music, how such a pen can express itself, and is a specimen of the kind of endorsement under which the Singers go to Great Britain.

BOSTON, MARCH 6th, 1873.

MY DEAR ALLON,

I take the liberty of introducing to you the Rev. Mr. Pike of New York, who visits England in charge of the Jubilee Singers, as they are called—colored men and women, students of the Fisk University at Nashville, Tennessee, who have been giving a novel kind of concert, over a great part of this country, in order to raise funds for their University, in which they have been so far very successful. They sing the songs of the time when they were still in bondage, and, while hearing them, one can hardly fail to think of them and the children of Israel, as if their early history were all but identical.

My wife and I went twice in the same week to hear them in New York, and I would gladly go again and again. There is something inexpressibly touching in their wonderfully sweet round bell voices, in the wild character of their melodies, in the way in which they sing, so artless in its art, yet so consummate in expression and in the mingling of the pathetic and the unconscious comic in the rude hymns, shot here and there with a genuine golden thread of poetry. I pity any one present who discovers that he has forgotten his handkerchief. I was mainly impressed with the feeling that however grotesque the form it took, there must be the genuine faith in the true God as the root of it all, and that it had been their one support in the miseries of their condition.

You will, I am sure, be ready to aid them with what advice you see they need. My own feeling is, that they should sing in some of the chapels first, and feel their way towards Exeter or St. James Hall. I confidently expect that they will make a great impression in many religious circles.

Yours most truly,

GEORGE MACDONALD.

REV. HENRY ALLON,
10 St. Mary's Terrace,
Cononbury, London.

What we call generosity may be only the vanity of giving, which we like better than what we give.

VARIED WORK.

The following items furnished by Sec. Howard, and relating mostly to the West, will give some idea of the work entrusted to the American Missionary Association.

FREEDMEN—CHINESE—INDIANS.

CHINESE MISSION IN OREGON.—The ground has but just been broken for mission work among the Chinese in Oregon. Miss Stewart, of Michigan, reached Portland in January. Part of her first letter will show some of the difficulties as well as encouragements:

The first week I had only four scholars in the evening. I then started out and called on the Chinese merchants and made known my object. They assured me I should have a school, and confirmed their word by sending me eighteen during the evening and eight for my day school. This week my school has been smaller, as they are very busy preparing for their New Year.

I opened my Sabbath school last Sunday. There were only ten present. My scholars are all heathen. But they seem to be very much attached to me, and I trust that through the grace of God I may be able to lead them to the feet of Jesus.

FREEDMEN AND MEXICANS. — There are 3,000 Mexicans in Nueces Co., Texas. Will a missionary sent to the freedmen at Corpus Christi be the means of reaching this benighted and priest-ridden class of Americans also? Judging from the extract given below, we may pray and hope for such a result:

The influence of the Mexican family that attends our church is extended to their neighbors. I visited them again last week. Some of their neighbors came in and joined them in singing in their language, and stayed while we had prayers.

Our meeting last night was deeply interesting. God assisted me greatly in preaching. Several sinners, old and young, manifested deep feeling. I never saw them give such good heed to the word spoken. Several times their eyes filled with tears, they bowed their heads and wept. When the meeting closed they went away still and solemn. Our Mexican friends weep with us, although they cannot understand our language. What a contrast between the closing services at our church and the colored Baptist church just below us. They close by singing "Shouting Praises," during which the women get hold of hands and begin to swing and jump, throwing their heads up and down, to the right and left, keeping time with the music until they get up a great shout.

INDIANS IN CALIFORNIA.—Miss Colburn, who was also a missionary for the Chinese at Stockton for three years, has recently gone to Tule River Reservation and thus compares the two fields of labor. The mission at S. is maintained by Miss Burnett, of New York, and not without good fruits, particularly among the Chinese women and girls:

These red children seem to me a very hopeful class. They are interested in school and appear desirous to advance in knowledge and civilization. The work of instruction is far more satisfactory to me in its results than among the Chinese. A moiety of the labor expended produces fruit—voices which have sung wild Indian strains, are now sweetly singing "Jesus loves me," and repeating the Lord's Prayer, reading Bible Cards and learning the Commandments. These Christian teachings are not all. They are preparing to fill places of usefulness in life.

Their educational facilities should be increased. We need charts, school-books and various appliances.

INDIANS IN WISCONSIN.—Rev. J. W. Stryker and wife of Illinois went last month to Keshena, Wis., as missionaries to the Menomonee Indians. They have been five years among the Freedmen and did not lack enthusiasm in that work. This estimate of the Indian field should strengthen the faith of these who have regarded it too hopeless even to pray for:

I believe I am in the most promising field of labor that I have been in for some time. These Indians (the pagan part) are physically and, I believe, morally and mentally, in advance of the colored people generally. I am quite sanguine of success, and I believe as soon as the sugar season is over I shall have a large school. The children seem to be more in earnest than I expected they would be. I think the teachers heretofore have pursued a very defective plan; they have not taught them intelligently. It has been a mere mechanical process and the Indians have not understood it.

Letter from Rev. S. G. Wright.

RED LAKE, MINN., Dec. 22, 1872.

The day has been one of our coldest—forty degrees below zero. The cold has been intense the past two weeks, the mercury ranging between fourteen and forty degrees below zero.

It is pleasant to look out and see the twenty comfortable dwellings, occupied by those who had spent all their lives, until one year ago, in a birch bark wigwam; and these dwellings all erected by their own hands, is another interesting fact.

The room in which we hold religious services was quite well filled to-day. I read the account of the arrest, trial and crucifixion, of the Saviour. All appeared interested. We are earnestly praying that truth may be blessed to the conversion of their souls. Many around us have abandoned the religion of their fathers, and do not hesitate to admit the truth of all we teach. They have lost confidence in their own system of religion, but to submit to the Lord Jesus Christ as the way to God—to heaven—without any works of their own—to live a life of love and faith—to deny self, take the Cross and follow Christ—that is more than they are ready to do, and yet they want to join the church.

We must have a boarding school here, if we are to accomplish any great work. The people around us are waiting for that, but yet the majority would oppose strongly the taking of any of the annuity money for that purpose.

I do not think there is one more hopeful place for a school in any missionary field than this. I suppose it would be difficult to persuade any number of our wealthy church members of this path, and so prevail upon them to help us in their work.

FAMILY CIRCLE.

A Child's Gift.

A teacher in Selma, Ala., sends us the following. When little children at the North are willing to deny themselves thus to build churches in the South, may we not hope that older people will not be found wanting in the good work.

Little Charlie Carter, of T——, Ohio, not yet four years old, a brother of our good superintendent, sent some weeks ago three cents, as his donation toward our church. He has heard the subject talked over at home, and has become greatly interested in it, and so last week came a second instalment from Charlie; this time twenty-five cents. It was a gift to him from some friend, and might have bought ever so many sticks of candy and a top, but with true missionary spirit he gave it to his mother with the request that she send it "*to build a meeting house in Amabama.*" Well Charlie's twenty-eight cents is to buy fifty shingles, and when the building is up, some one will nail them on to the roof.

Don't some other Charlie want to put on fifty more shingles?

HOW TO TREAT STRANGERS.

A children's Sabbath school missionary in the West, while addressing a Sabbath school, noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her little sun-burned face buried in her hands, the tears trickling between her small brown fingers, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years old, got up and went to her, and, taking her by the hand, led her toward a brook, then seated her on a log, and kneeling beside her, took off her ragged sun-bonnet, and dipping her hand in the water, bathed her hot eyes and tear-stained face, and smoothed the tangled hair, talking in a cheery manner all the while.

The little one brightened up, the tears all went, and smiles came creeping around the rosy mouth.

The missionary stepped forward, and said:

'Is that your sister, my dear?'

'No, sir,' answered the noble child, with tender, earnest eyes; 'I have no sister, sir.'

'O, one of the neighbor's children,' replied the missionary: 'a little schoolmate, perhaps?'

'No, sir; she is a stranger. I do not know where she came from. I never saw her before.'

'Then how came you to take her out, and have such a care for her, if you do not know her?'

'Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her.'

A German, whose sense of sound was exceedingly acute, was passing by a church a day or two after he had landed in this country, and the sound of music caused him to enter, though he had no knowledge of our language. The music proved to be a piece of nasal psalmody, sung in the most discordant fashion, and the sensitive German would fain have covered his ears. As this was scarcely civil and might appear like insanity, his next impulse was to rush into the open air and leave the hated sound behind him. "But this, too, I feared to do," said he, "lest offence might be given; I resolved to endure the torment with the best fortitude I could assume; when lo! I distinguished amid the din the clear, soft voice of a woman singing in perfect tune. She made no effort to drown the voices of her companions, neither was she disturbed by their noisy discord, but patiently and sweetly she sang in full, rich tones; one after another yielded to the gentle influence, and before the tune was finished all were in perfect harmony." It is in this way a quiet and pure life brings other lives under its gentle sway. It uses no words of protest against prevailing discord, but sings on its own sweet songs of obedience and faith and joy until others feel and thrill with its power.—*Selected.*

TRUE PHILOSOPHY.

On a lovely day in the commencement of spring a young lady, who had been anxiously watching for some weeks by the sick-bed of her mother, went out to take a little exercise and enjoy the fresh air; for her heart was full of anxiety and sorrow. After strolling some distance she came to a rope-walk, and being familiar to the place, she entered. At the end of the building she saw a little boy turning a large wheel. Thinking this too laborious employment for such a mere child, she said to him as she approached, "Who sent you to this place?"

"Nobody, ma'am; I came myself."

"Do you get pay for your labor?"

"Indeed I do. I get ninepence a day."

"What do you do with the money?"

"O, mother gets it all."

"You give nothing to your father, then?"

"I have no father, ma'am."

"Do you like this work?"

"O well enough, ma'am; but if I did not like it I should still do it, that I might get the money for mother."

"How long do you work in the day?"

"From nine till twelve, in the morning, and from two till five in the afternoon."

"How old are you?"

"Almost nine."

"Do you get tired of turning this great wheel?"

"Yes, sometimes, ma'am."

"And what do you do then?"

"Why, ma'am, I take the other hand."

The lady gave him a piece of money.

"Is this for mother, ma'am?" asked the well-pleased urchin.

"No, no; it is for yourself, because you are a good little boy."

"Thank you kindly, ma'am," returned he, smiling; "mother will be so proud and so happy."

The young lady departed, and returned home strengthened in her devotion to duty, and instructed in true practical philosophy by the words and example of a child. "The next time duty seems hard to me," she said to herself, "I will imitate this little boy, and take the other hand."—*Kind Words.*

THREE KINDS OF MEN.—A clever author says there are three kinds of men in the world. "The WILLS, the WON'TS, and the CAN'TS." The first effect everything, the next oppose everything, and the last fail in everything. "I will," builds our railroads and steamboats; "I won't," don't believe in experiment and nonsense; while "I can't," grows weeds for wheat, and commonly ends his days in the court of bankruptcy.

POETRY.

COLSTON'S CHARITY.

A BRISTOL LEGEND.

"Now build me a noble schoolhouse
As any may wish to see;
Let the walls be fair and strong,
The light of heaven be free.

"Let the door be wide and grand,
The entrance easily known;
And over that entrance place me
A dolphin carved in stone."

So spake the good old merchant,
With trembling joy spake he,
For his heart was full of thanks
For the miracle wrought at sea.

* * * * * *

He was passing the Bristol quay
In the teeth of a fearful gale,
And he told of his home-bound ship,
And his listeners all turned pale.

The rocks! the rocks in the channel!
She must soon be dashed to a wreck,
With all the wealth in the cabin,
And all God's souls on deck!

"That wealth shall be God's," said Colston
And he made Him a solemn vow,
"If He graciously spares those precious [lives
Safe through the tempest now."

* * * * * *

On the ship was wild confusion:
"She has sprung a leak!" they cry;
"To the pumps, and pump for your lives!
If the water gain, we die!"

They pump with a desperate vigor;
They try to stop the leak;
But the water gains upon them,
And their hopes and arms grow weak.

"Pump on, my men," cried the captain,
"The harbor is just in sight;
Work on for your lives to-day
God knows where we rest to-night."

Then the water suddenly lessened,
The captain went to the hold;
With wondrous looks returning:
"God's ways are manifold.

"We could not check the water,
Nor stop the leak," quoth he;
"But God has stopped it thoroughly
With a dolphin from the sea!"

'Twas thus they came to the harbor;
And though they were nearly a wreck,
The wealth was all in the cabin,
God's precious souls on the deck.

Mothers, sisters, and sweethearts,
Came thronging to the quay,
To hear of God's great miracle—
The leak which was stopped at sea.

* * * * * *

And the school was built by the merchant,
And the children wear to this day
A dolphin deftly woven
On the sleeves of their garments gray.

Christian Weekly.

DIED.

January 30th, 1873, at Binghamton, N. Y., in her ninety-third year, MRS. MARY WHITING. She was the last surviving grandchild of Elder President Edwards, long the only remaining child of Hon. Timothy Edwards, of Stockbridge, and niece of the younger President Edwards, of Union College, the niece also of President Burr, of the College of New Jersey, and not only the cousin of Aaron Burr, Vice-President of the United States, but brought up with him in her father's house. While she lived, she seemed to link all the branches of that numerous and illustrious family through their successive generations, to each other and their honored head. Her long life was that of a devoted Christian, cheerful, useful, practical in her care for the poor and in her sympathy with the slave. Her end was peace.

Mrs. Whiting was the mother of W. E. Whiting, Esq., so long connected with the American Missionary Association.

At Chattanooga, Tenn., March 4ht, 1873, REV. JAMES A. THOME, in the sixty-first year of his age.

Prof. Thome was the son of a slaveholder, became an abolitionist in Lane Seminary, went thence with others to Oberlin, where he remained long as a professor, was afterwards, for over twenty years, pastor of a church in Cleveland, O., and spent the last two years of his life preaching to a newly organized church in Chattanooga—thus ending his life where it begun—in the South. He was dignified and yet affable in manners, able as a writer and speaker, and earnest and spiritual as a Christian.

REVIEW NOTICES.

The Congregational Quarterly.

The January number of this most valuable Quarterly, gives a fine array of timely articles: Lowell Mason, by Rev. G. B. Bacon, D. D.; Congregational Polity, by Rev. Dr. Post; Church of England, by Rev. R. C. Jenkins, of Trinity College, Cambridge; Claims of Western Colleges, by Rev. Dr. Magoun, Congregational House; together with the Necrology, Reviews, &c. But the chief value of this January number is its full, accurate, well arranged and neatly printed statistics of the Congregational Churches and Ministers of America, together with the alphabetical list of ministers. We do not see how a Congregationalist, who wishes to be intelligent about the condition of the church of his choice, can afford to be without the Quarterly.

Published by the AMERICAM CONGREGATIONAL UNION, 20 Congregational House, Boston.

The Christian Republic.

This earnest little monthly, published by Rev. S. C. Feemster, at Columbus, Miss., has put on a new dress, and is enlarged in its dimensions. Its editor deserves much credit for the perseverance he has shown in sustaining and improving his paper under the difficulties in his way. It is sound on all the questions of the day, and is intended to be a help to the people of the South, and a means of information to the North. Price, 75 cents.

LETTER TO THE TREASURER.

SAN FRANCISCO, Feb. 10, 1873.

Enclosed please find $12, my annual subscription to the American Missionary Association.

I hope to be able to pay this while I live. It may not be long; it surely can't. I read the "American Missionary" with much pleasure. I rejoice in what is being done for the Freedmen. It is the Lord's work. I am most happy to contribute my mite. I wish it was more, very much more. But there is very much to be done here for the Chinese who are in our midst. You hear much about the abuse they receive here, but it is not from the Christian part of the community. There is a Sabbath school connected with almost every church, and evening schools at the different mission houses. We have no difficulty in getting the young men to attend, not to learn about our religion, but they want to learn our language. We have now one school for Chinese girls. It has been in operation over two years. It has been very difficult to get the women or girls to learn. They don't seem to think it necessary for girls to have learning. But by perseverance we have now a nice school, but small, eighteen or twenty, supported entirely by charity. They are taught English and Chinese. It is a small beginning, but we hope for great results.

Yours, respectfully,

MRS. NATH'L GRAY.

THE TRUE MISSIONARY SPIRIT.

Our readers—especially the older ones—will remember the writer of this letter, not merely because his name is so familiar, but because the letter breathes the same self-denying spirit that led the writer when young to suffer imprisonment and stripes to deliver the oppressed, and in later years to encounter toil and sickness that he might preach the Gospel on the shores of Africa.

LELAND, MICH., March 1, 1873.

I read of your need of help. I would gladly supply all that is needed to carry forward the good work of the Association, but I have only about fifty dollars salary that I can depend on. But I have just returned from a three and a half weeks lecturing trip to secure a little help towards supporting my family of eleven, (two of them orphan girls and two of them an old gentleman and lady, whom we took.) The trip was not so successful as I expected, but not a failure, and for the Lord's favoring mercy, I desire to render a slight thank-offering, which please accept, for the furtherance of the good objects of the Association.

Since January 1st, God has blessed us, and twelve have professed conversion, three of them in my own family! We rejoice. God help us to be faithful.

Your brother,

GEORGE THOMPSON.

RECEIPTS

FOR FEBRUARY, 1873.

MAINE, $238.18.

Bangor. First Parish Sab. Sch.	$20 00
Dennysville. Cong. Sab. Sch. $20.—Peter E. Vose $16. bal. to const. MRS. LYDIA K. VOSE, L. M.	36 00
Falmouth. First Cong. Ch. $15., Second Cong. Ch. $6.90.	21 90
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Hallowell. "Friends," by Sylvina L. Smith, Box of Books, (350 Vol's, 400 Pamphlets,) *for Talladega C*	
Kennebunkport. First Cong. Ch.	9 50
Limerick. E. P. Hayes $7.53. and "Friends" 2 Bbls. of C., *for Raleigh, N. C.*	7 53
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Monson. "A Friend" and Mrs. E. C. P. $1. ea., Miss C. P. 25c.	2 25
Sherman Mills. Washburn Memorial Ch.	8 00
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Winthrop. Mrs. E. H. N.	1 00

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Chester. Cong. Ch.	10 00
Dover. S. F., *for Washington Sch.*	50
Francestown. Joseph Kingsbury	30 00
Great Falls. First Cong. Ch.	22 40
Hillsborough Centre. John Adams $6., Dea. O. Crosby $5., S. F. $1.	12 00
Keene. ESTATE of Eliza Bragg $315., Second Cong. Ch. $145.	460 00
Lyme. M. D. Baxter	6 00
Lyndeborough. Rev. Geo. Smith & Family.	10 00
Mason Village. E. G. Heald	5 00
Milton. Rev. Frank Haley, *for Byron Station, Ga.*, and to const. HATTIE C. FOOTE, L. M.	50 00
Nashua. Pearl St. Cong. Ch.	27 53
Orford. Stedman Willard	5 00
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Piermont. Cong. Ch.	15 00
Temple. Mrs. H. Buss $5., Rev. Geo. Goodhue $3.	8 00
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VERMONT, $372.82.

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Newbury. Cong. Ch. 30 00
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Putney. Cong. Ch. 10 40
Randolph. Miss Mary H. Nichols. 2 00
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Ashby. Miss S. A. Hosmer, *for a Pupil, Atlan'a U.* 50 00
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East Smithfield. Charles Brigham 5 00
Hermitage. Miss E. Porter 1 50
Indian Run. White Chapel Sab. Sch. 7 00
Lock Haven. Dr. Armstrong $2., Atwood Barrows $1.50., H. O. C. $1., G. D. B. 50c. 5 00
Philadelphia. Elizabeth Dorsey, *for a Pupil, Atlanta U.* 34 00
Pittston. A. S. Howatson 10 00
Scranton. F. E. Nettleton 15 00
Susquehanna Depot. I. B. B. 50
West Alexander. John McCoy 5 00

DELAWARE.

Felton. Rev. John Boynton 5 00

KENTUCKY.

Hillsdale. John D. Gregg 1 50

TENNESSEE, $1.533.40.

Chattanooga. Pub. Sch. Fund 185 00
Memphis. Le Moyne Inst. $171.50., Other Sources $8.50 ..... 180 00
Nashville. Fisk University 1168 40

NORTH CAROLINA, $152.33.

Beaufort. Washburn Sem. $1.20., Rent $2.50., Other Sources $6.30 ..... 10 00
Dudley. Sale of Land 26 00
Raleigh. Washington Sch. $44.08., Fair and Other Sources $44.95., Freedmen $1.25., Rev. J. A. 50c 90 78
Wilmington. County Fund $18., Williston Sch. $7.55 ..... 25 55

SOUTH CAROLINA.

Charleston. Avery Inst 236 20

GEORGIA, $2.473.80.

Atlanta. Atlanta U. $842.45., Sale and Rent of Land $25.50.—Public Sch. Fund $245., Rent $17 ..... 1129 95
Macon. Public Sch. Fund $815.60., Rent $18.—Rev. E. E. Rogers $50 *for Library, Atlanta U.*—Freedmen $10 ..... 893 60
Newton. N. B. 25
Savannah. Beach Inst 450 00

ALABAMA, $1.307.75.

Marion. Lincoln Sch. $40.65., Sale of Land $48., Other Sources $2 ..... 90 65
Montgomery. Public Sch. Fund 722 10
Selma. Public Sch. Fund 495 00

FLORIDA, $94.

Gainesville. Sab. Sch. Coll. by E. B. Eveleth 10 00
Jacksonville. By C. E. Williams 74 00
Monticello. By A. S. Blood 10 00

LOUISIANA.

New Orleans. Straight University $103.50., Howard Ch. $3.60 ..... 107 10

TEXAS, $65.

Galveston. Barnes Institute 60 00
Paris. Freedmen 5 00

MISSISSIPPI, $113.90.

Aberdeen. Freedmen 1 20
Grenada. Freedmen, by Miss A. Harwood. 25 75
Osyka. Freedmen 1 70
Tougaloo. Pub. Sch. Fund 17 00
Raymond. Pub. Sch. Fund $41., Freedmen $27.25 ..... 68 25

MISSOURI.

Moundsville. Mrs. E. W. G. 1 00

OHIO, $1.708.68.

Ashtabula. Mr. and Mrs. James Hall..... 10 00
Bristolville. Cong. Ch..... 8 00
Cardington. R. H..... 1 00
Charlestown. Cong. Ch..... 10 05
Claridon. Cong. Ch..... 23 49
Cincinnati. Rent $100. *for Berea C.*—James L. Haven, John Whelstone, Wm. Shaffer and Allen & Co. $50. ea., Joseph Kinsey and John L. Whelstone $30. ea., "A Friend" $20., I. E. Wyme & Co. $20., Dr. Wm. Clendenin, R. B. Fields and Charles Davis $10. ea., Joseph Trounstine, Abraham Trounstine, Geo. F. Davis, Mary White and E. L. Johnson $5. ea..... 455 00
Elmore. D. M. W..... 1 00
Fitchville. First Cong. Sab. Sch..... 16 00
Four Corners. First Cong. Ch..... 4 00
Germano. J. Peepels..... 10 00
Hampden. ESTATE of Joel Dorman $61.50, by L. G. Maynard, Ex.—Miss C. S. 50c... 62 00
Harrison. Dr. John D. Bowles..... 10 00
Huntington. Edward West..... 25 00
Kingsville. Myron Whiting..... 25 00
Lafayette. Cong. Ch. Bbl. of C.....
Lenox. H. Tracy..... 2 00
Lexington. Cong. Ch..... 5 20
Madison. W. H. S..... 1 00
Mallet Creek. Melinda Bowen..... 5 00
Martinsburgh. Miss Anna Stewart, deceased, by Rev. E. F. Baird, *for a Pupil*..... 10 00
Newark. "A Friend" $5., Mrs. J. C. Wheaton $5..... 10 00
Painesville. E. E. J..... 1 00
Savannah. "J. A. P." $2., J. S. C. 50c.... 2 50
Saybrook. Mrs. S. G. S. B..... 50
Selma. D. A..... 1 00
South Salem. Mrs. Matilda Scott $2., M. M. $1., D. S. P. $1..... 4 00
Springfield. "A Friend."..... 10 00
Strongsville. N. D. Billings..... 5 00
Tallmadge. Welsh Cong. Ch..... 23 50
Thomastown. Welsh Cong. Ch..... 12 00
Toledo. Edson Allen, *for a Pupil, Andersonville, Ga*..... 10 00
Twinsburg. Cong. Sab. Sch. $26., L. W. and R. F. Green $4..... 30 00
West Andover. L. L. Coleman to const. TRASK CREESY, L. M..... 30 00
Wellington. First Cong. Ch..... 21 00
Winameg. Alfred R. Shute..... 5 00
Zanesville. A. M. E. Sab. Sch. $3.33., A. C. Luca $2.17., Mrs. F. R. $1., Others $3.50. 10 00
———. Special through Levi Coffin..... 849 44

INDIANA, 49.02.

Albion. "Albion" $15.52., Geo. Harvey $5., Cash $1..... 21 52
Florence. John Hastie..... 5 00
Mount Vernon. Mrs. S. McAlister & Others. 1 50
Noblesville. Mrs. M. E..... 1 00
Terre Haute. H. S. Potter, *for a Pupil, Fisk U.*..... 10 00
Wolcottville. Jonathan Law..... 5 00
———. Isaac Kinsey..... 5 00

ILLINOIS, $461.96.

Blue Island. Rev. S. F. Dickinson..... 5 00
Chesterfield. Cong. Ch..... 15 55
Chicago. Union Park Cong. Ch. $135.37., Tabernacle Cong. Ch. (adl.) $60., Heman Baldwin $5..... 200 37
Collinsville. Mrs. E. W. Collins $10., Mrs. A. C. P. $2.50., J. F. Wadsworth $2.50... 15 00
Earlville. Cong. Ch..... 13 00
Elgin. S. S. Class Cong. Ch. *for a Pupil, Fisk U.*..... 10 00
Forest. Mrs. E. S. Knights $2.55., Others 45c..... 3 00
Galesburg. "E. J." $10., Mrs. Isaac Delano $2.50..... 12 50
La Harpe. Mrs. E. J. N..... 1 00
Lisbon. G. K..... 1 00
Lombard. James F. Claflin to const. MRS. HALLE CLAFLIN and MISS MARY L. MACK, L. M's..... 60 00
Milburn. Cong. Sab. Sch. to const. GEO. L. STEWART, L. M..... 43 44
Newark. Cong. Sab. Sch..... 2 60
Payson. Cong. Ch..... 68 00
Rochelle. Mrs. L. F. F..... 1 00
Sharon. Rev. N. Smith $5., G. H. Smith $3..... 8 00
Vienna. Mrs. J. A. S..... 25
West Point. Mrs. L. E. Brown..... 2 00
Wheaton. Dea. B. A. B. *for Paper*..... 25

MICHIGAN, $2.175.90.

Carson City. Cong. Ch..... 5 00
Columbus. Henry Topping..... 5 00
Chelsea. Cong. Ch..... 19 15
Concord. Henry Mann..... 2 00
Detroit. Frank Moore, *for a Pupil, Andersonville, Ga*..... 5 00
Dryden. Lydia A. Jackman..... 5 00
Erie. Mrs. S. A. B..... 1 00
Highland. Mrs. J. A. C..... 25
Lapeer City. James Turrill..... 100 00
Memphis. Cong. Ch. $15., C. L. Dudley $5. 20 00
Northville. Daniel Pomeroy..... 5 00
Port Huron. ESTATE of Mrs. Mary Jane Sweetzer $2000., less exchange..... 1997 50
Vassar. Mrs. Olive W. Selden..... 5 00
Washington. Mrs. N. A..... 50
Ysilanti. Stony Creek Presb. Ch. $5., O. E. G. 50c..... 5 50

WISCONSIN, $43.90.

Appleton. First Cong Ch..... 40 40
Portage City. John Jones, No. 4..... 3 00
Shopiere. Cong. Ch. (ad'l.)..... 50

IOWA, $89.50.

Cincinnati. L. R. Holbrook..... 5 00
Fairfield. Cong. Ch..... 7 00
Grinnell. Cong. Ch. (adl.) $20., Mrs. F. S. Rouse $5..... 25 00
McGregor. Womans' Miss. Soc..... 24 00
Oskaloosa. Rev. A. Turner and Wife, *for Tougaloo*..... 20 00
Tabor. Cong. Ch..... 8 50

KANSAS.

Leavenworth. First Cong. Ch. $43.40., Prof. L. A. Stone $2..... 45 40

MINNESOTA.

Minneapolis. Plymouth Cong. Ch..... 16 09

NEBRASKA, $25.75.

Beaver Crossing. Mrs. E. T..... 75
Linwood. First Cong. Ch. *for Talladega C.* 25 00

CALIFORNIA.

San Francisco. Rev. J. Rowell $50., Mrs. Nathaniel Gray $12..... 62 00

——— $290.10.

———. "A Missionary of A. M. A."..... 250 00
———. "A Friend," *for a Pupil, Fisk U.*.. 35 10
———. S. J. Hopkins..... 5 00

DOMINION OF CANADA, $16.91.

Caledonia. A. C. Buck..... 5 00
Montreal. Zion Ch., Rev. Dr. Wilkes $5., Thomas Robertson $3., I. C. Barton $2.50., Cash $1.41..... 11 91

GREAT BRITAIN.

Freedmen's Missions Aid Soc., through Rev. J. W. Healy £850.....4677 20

Total,.....$27,872 72

Total from Oct. 1, to Feb. 29th.....$96.103 03

WM. E. WHITING,
Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY

MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.

2. CLOTHING, of all kinds, for the suffering Freedmen.

3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.

4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat —will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed *to your post-office.*

2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes.*

3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

NEW YORK . W. E. Whiting, 56 Reade Street.

BOSTON . . . Rev. C. L. Woodworth, Congregational House, corner of Somerset and [Beacon Streets, Room 21.

CHICAGO . . C. H. Howard, Advance Building, 107 Fifth Aveuue.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.